1: Herskovits & Herskovits E-5 (1928-1929) 1934
SR8 Bush Negroes SR8
Saramacca

us when we asked him. At one landing place where we stopped for a moment, we could hear the drums sounding the rhythm to the river gods, but the drumming stopped abruptly as word went back along the path that white people had come. Men streaked with pemba came down to the river to look at the Bakra who had visited the village of their Granman.

In the boat, we missed Bayo. The grandson of the Granman, who was our bow paddler, we had met but casually before we had started. There had been none of the chances for conversation that had made of Bayo a friend before he and his great-grandfather came to take us to the country of the Granman. Later we would come to know this youth for a pleasant young man, capable and quiet, who was proud to show his ability, and quick to resent the suggestions of our town man in such matters as making a shelter for the night.

"We are children of the bush!" the young man exclaimed sharply. "We know how to make this." And such a good shelter did the paddlers build that men of a near-by village, who passed, stopped and asked that it not be torn down the next morning, as had to be done with shelters erected for the night on the land of a strange clan, but that we should let it stand so that others might use it.

When we asked him questions, however, or made observations on people who passed by in their canoes, he gave us noncommittal replies. Mataibo, the captain of our boat, was even more reserved, though he liked to twit our town man, and in an unofficial capacity would have been amusing. Conversation between the two paddlers, or between them and the two young men who were entrusted with our other boat, was in the clipped, rapid "deep-Saramacca" speech which, in spite of our use of it in conversation at the Granman's village, we still found it difficult to follow when Bush Negroes spoke informally to one another.

As the day wore on, we began to get used to the rapidity with which village after village was passed. Here was the landing place of the one where we had stopped so that

343
346
396
485
504
769
778
824

[For information on various types of buildings and other physical structures or facilities present in each of the Boni villages, see the village plans on pp. 66, 68, 70, 72, 74, and 76, category 116. Included are data on the occurrence of menstrual huts (munu), kitchens, granaries, and sundry other outbuildings, religious structures (gadu), mortuary sheds, boatbuilding yards, guest houses for visitors, wharfs, fraga tiki (i.e. lineage ancestor cult shrines and objects), and useful trees within the village area which are personally owned.]